FOVRE GREAT LYERS, —1.

Striuing who ſhall win the ſiluer WHETSTONE.

¶ ALSO, A RESOLVTION —2.
to the countri-man, prouing it vtterly vnlawfull to buye or vſe our yeerly Prognoſtications.

Written by W. P.

ESAY. 47. verſ. 12, 13, 14.

¶ Stand now among thine inchaunters, and in the multitude of ſothſayers, (with whom thou haſt wearied thy ſelfe from thy youth) if ſo be thou mayſt haue profit, or if ſo be thou mayſt haue ſtrength. Thou art wearied in the multitude of thy counſels: let now the Aſtrologers, the Star-gazers, and Prognoſticators ſtand vp, and ſaue thee frō theſe things that ſhal come vpon thee. Behold, they ſhalbe as ſtubble: the fire ſhall burne them, they ſhall not deliuer their owne liues from the power of the flame: there ſhalbe no coales to warme at, nor light to ſit by.

AT LONDON;
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¶ Foure great lyers, striuing who shall winne the Siluer whet-stone.

January.

First day. B Cold and moyst weather.
F Hard vnderfoote.
T Temperate weather.

2 B Rayne & windie weather.
F Dyrie vnderfoote.
T Cloudy, raine and flatter.

7 B Lowring weather.
F Hoarie frostes.
T Rayne or hayle.

11 B Windie and foule weather.
F Fayre winter weather.
T Warme ayre.

14 B Cloudie and shewerie.
F Fayre and frostie.
T Moyst.

16 B Raw cold.
F Seasonable for the time.
T Temperate.

17 B Enclined to frost.
F Rayniſh weather.
T Temperate ayre.

21. B Foule and windie.
F Inclined to moyſture.
T Rayne or ſnow.
D Great windes and bluſtring ayre.

30 B Temperate for the time.
F Cold rainiſh weather.
T Inclined to ſnow or ſleete.

February.

1 B Rayne, cold and darke ayre.
F Windie froſt.
T Fayre.

2 B Variable cloſe weather.
F Calme and cleane.
T Indifferent warme.

4 B Sharpe weather thicke and darke ayre.
F Cloudie and moyſt weather
T Froſt with ſnow or hayle.

Varia-

7 B Variable.
F Thicke ayre disposed to snow
D Blustring windes.

8 B Variable.
F Rayne and snow.
T Temperate.
D Blustring windes.

13 B Small raine and close ayre.
F A goodly winters day.
T Blacke frost.

17 B Cloudy and lowring.
F Frostie and cleare.
T Rayne.

19 B Rayne, cold inclined to snow or sleete.
F Seasonable weather.
T Rayne.

23 B Winde and stormes.
F A dull daye, but dyre ouer head.
T Cold winde, freeze with haile or snow.
D Blustring windes.

March.

5 B Temperate.
F Hard and frostie.
T Windie.

15 B Cold with winde and some rayne.
F Faire warme weather
T Windie.

19 B Calme but inconstant.
F Close weather.
T Rayne.

21 B Lowring mingled with some showers.
F Fayre cleare and calme, but windie.
T Fayre Sunne shine,

23 B Like to thunder.
F Cold and raynie.
T Cold blasts.
D Windes and blustring ayre.

29 B Rayne or other moysture.
F Windy, frost with clouds.
T Cleare sunne shine.

30 B Dispersed to rayne or moysture.
F Fayre and windie.
T Small showers.

Aprill.

1 { B Cloſe wether diſpoſed to raine
F Very fayre weather.
T Diſperſed cloudes.

4 { B Some ſhowers the winde variable.
F Windie and perchance mixing withal.
T A darke cloudie ſkye.

5 { B Cloſe, and mingled with ſmal raine.
F Seaſonable wether.
T Dark cloudy ſkie.

7 { B Hot and moyſt.
F Moze warme then befoze.
T Thunder and lightning.

8 { B Uariable wether.
F Hot and dzie.
D Red Elementes and flaſhing metozs to be ſeene.

12 { B Cloudie, inclining to raine.
F Uerie hote.
T Cleare ſkie, and faire wether

14 { B Freſh ayze and variable.
F Uery hot foz the time.
T Sweete ſmelling ſhewers.

15 B Cloudy with winde and some showers or els thunder & raine
F A close ayre with Aprill showers.
T Sweet showers.

16 B Warme weather like to thunder.
F Close ayre with showers.
T Fayre weather.

17 B Freshe ayre variable windes, some rayne.
F Fayre and kinde weather.
T Fayre sunne shine.

21 B Close with cloudes threatning rayne.
F Troublesome and distemperate weather.
T Warme sunne shine.

30 B Warme inclined to moisture
F Pleasant and dry.
T Some showers.

May.

1 B Fresh ayre somwhat lowring
F Fayre and windie.
T Some showers.

Cold

5 { B Colde cloudes inclining to moysture.
F Azured skye.
T Fayre.
D Red elementes flashing meteors to beseene.

9 { B Raine and windie.
F Somewhat sharp weather.
T Fayre.

15 { B Temperate weather.
F Dull and darke with rainie cloudes.
T Faire and cleere aire.

22 { B Faire and warme weather.
F Uariable weather.
T Lightning and thunder.

Iune.

3 { B Winde with raine like to thunder.
F Dull and cloudie.
T A gale heere some thunder and lightning.
D Red elementes flashing meteors to be seene.

Some-

8 B Somwhat milde wether.
F Calme but cloudie and dark.
T Lightning and thunder.
D Stoze of raine.

13 B Raine and winde.
F Faire wether.
T Temperate wether.
D Thunder and lightnings.

20 B Temperate wether
F Unstedie wether.
T Ayze ouercast.

28 B Close and lowring.
P Indifferent cleare and calme.
F Fayze.

July.

1 B Fresh wether.
F Fayze.
T Cloudie.

4 B Warme.
F windie wether.
T A penypline winde.
D Red elements and flashing
meteors to be seene.

some

B Some raine, like to thunder,
5 F Fayre weather.
T A mixtie of *Saturne* and *Mercurie*.

B Thunder
6 F Pleasant showers.
D Raine

B Hot wether.
10 F Troublesome or tempestuous weather.
T Cloudie skie.

B Fresh windes and cloudines.
11 F Tempestuous weather.
T Warme weather.

B Unkindly wether for the time
13 F Fayre, but somwhat cloudie with lightning.
T Soill weather.

B Likely to thunder with some raine.
14 F Some kinde of tempestuous weather.
T Very hot.
D Fearefull lightenings and thunder.

Low-

B Lowring and variable we
ther.
20 F Tempestuous thunder, and
lightning.
T Some warme showers.
D Blustring windes.
B Lightning thunder and rain.
F Temperate and seasonable.
21 T A coniunction of *Iupiter* and
Mars.
D Blustering windes.
B Temperate and warme.
23 F Seasonable weather.
T Moyst weather.
D Great store of rayne.
B Some rayn and close aire.
25 F Diuers coloured cloudes.
D Thunder and lightninges.
B Quiet aire and some rayne.
27 F Inclined to thundering,
T A sextile of *Iupiter* and *Venus*.
B Raine and variable weather.
28 F Seasonable and dry wether.
T Cold and dry ayre.
B Faire and hot.
29 F Seasonable weather.
T Colde and wet weather.

Plea-

31 B Pleasant weather.
F Somewhat windie.
T Cleare skie.

August.

1 B Foule weather.
F Faire weather.
T Moist weather.

2 B Foule for the time.
F Verie hot.
T Moyst.
D Fearefull thundring and lightninges.

4 B Warme weather.
F Drie but windie.
T A faire skie.

6 B Variable.
F Milling raine.
T Somewhat cold.

8 B Lowring and hot weather.
F Fowle weather.
T The Moone with the tayle of the *Dragon*.
D Feareful thunder and lightninges.

Close

10 B Close cloudy ayre full of scat-
tering raine.
F Good weather for the season.
T A true aspect of *Saturne* and
Mercury.

11 B Uariable and somewhat fresh
weather.
F Good weather for the season.
T Rainie weather.

14 B Some dashing showers.
F Pleasant and hot.
T Cold weather.

15 B Lowring and warme wea-
ther.
F Dispoſed to thunder & light-
ning.
T Colde.
D Fearful thunder & lightning

16 B Lowring and warme wea-
ther.
F Wauering and vncertayne
weather.
T Inclining to heate.

21 B Showrie and hote.
F Close glomie weather.
T Moyſte weather

22

24

25

2.

4

6

Show-

22 B Showrie and hote.
F Glommie weather somewhat wyndie.
T Fayre weather.

24 B Wynde and some raine.
F A pleasaunt seasonable daie.
T Cloudie weather.

25 B Some misling raine.
F A pleasaunt daie.
T Cloudie weather.

September.

2. B Wynde and sowme small rayne.
F Fayre weather.
T Cloudie.

4 B Uariable and mislinge vnto moysture.
F Change of wether
T Colde and sharpe ayre
D Red elementes and flashing metors.

6 B Sowaine shewes.
F Fayre and drye.
T Moyst dewes

Colde

8	B	Cold and windie.	24
	F	Cloudie and variable.	
	T	Cold and moyst weather.	
12	B	Cold. close aire, yet dzie.	25
	F	Raw cold and raine.	
	T	Faire weather.	
15	B	Inconstant weather.	27
	F	Faire somwhat windie with whitish cloudes.	
	T	Some rayne.	
	D	Great stoze of rayne.	
17	B	Somewhat cold.	
	F	Warme and moyst.	
	T	Clearing vp.	
19	B	Temperate foz the season.	1
	F	Close weather.	
	T	Faire weather.	
20	B	Temperate.	5
	F	Dispoſed to miſtinges.	
	T	A quartile of *Mars* and *Venus*.	
	D	Great windes and blustring windes.	8
26	B	Raw cold & variable wether.	12
	F	Seasonable weather.	
	D	Winde with great stoze of rayne.	

Quercall

24 B Cold.
F Seasonable weather.
T Warme.

25 B Faire for the time.
F Windie.
T A raw fog or myste.
D Great store of raine.

27 B Windie and variable.
F Faire.
T Warme.
D Great store of raine.

October.

1 B Faire.
F Windie with raine.
T Warme.

5 B Sodaine showers.
F Somewhat windie.
T Faire.

8 B Windie.
F Pissing.
T Cold frost.

12 B Close aire.
F Mutable.
T Hoare frost.

17	B	Enclined to froſt.
	F	Snowe or ſleete.
	T	Colde.
27	B	Winde, raine or ſleet.
	F	Faire cleare day.
	T	Cold dry froſt.
30	B	Cold and variable cloudes.
	F	Lowd and boyſterous ſtrong windes.
	T	A fayre ſkie.
31	B	Moyſt weather.
	F	Temperate weather.
	T	Cold foggy myſtes.

Nouember.

6	B	Raw cold, and lowring.
	F	Windie and drie.
	T	Warme.
8	B	Winde and rayne.
	F	Faire.
	T	Cold and moyſt.
12	B	Driuing rayne.
	F	Cold from the North.
	T	Faire.
16	B	Cloudie.
	F	Froſt.
	T	Reaſonable faire.

B Bent to ſnow.
18 F Faire.
T Raine or ſleete.

B Showrie and cold.
20 F Faire ouer head.
T Raine or ſleete.

B Rainie weather.
23 F Subiect to diuers changes.
T Colde like to freeze.

B Seaſonable weather.
24 F Diuers changes.
T Cold froſt.

B Rayne or other moyſture.
28 F Cleere weather.
T Miſtes or foggy weather.

B Faire and comfortable.
29 F Somewhat windie.
T Myſtie and foggie.

B Temperate weather.
30 F Rainie weather.
T Faire and drie.

December.

B Cold wind and raw weather.
2 F Warme aire.
T Froſt ſnow, and hayle.

3
B Showers and windie blaſtes. 13
F A blacke day.
T A froſt with ſome ſnow or hayle.

4
B Windie blaſtes. 14
F A blacke day.
T A quartile aſpect of the *Sunne* and *Mars*.

7
B Temperate weather. 15
F Cold and rainie.
T Myſtes.
D Great windes and bluſtring ayre. 16

9
B Uerie cold weather.
F Indifferent good weather.
T Faire.
D Great windes and bluſtering ayre. 17

11
B Diſpoſed to froſtes. 18
F Faire weather.
T Stoore of ſnow.

12
B Diſpoſed to froſtes, but not like to hold.
F Faire weather. 19
T Great ſtoore of ſnowe,

13 { B Uariable windes, and cold rawe weather. F Cloudie. T Fayre thaw.

14 { B Cold raw weather. F Strong windes and rayne. T An oppoſition of *Iupiter* & the *Sunne*.

15 { B Stormie weather. F Calme. T A cleare ſtarrie ſkie.

16 { B Some ſhowers. F Loude windes. T Warme thaw. D Great windes and bluſtring ayre.

17 { B Fayre & temperate weather. F Lowring. T Warme thaw.

18 { B Seaſonable. F Fayre weather for ỳ greateſt part. T Warme thaw.

19 { B Miſling rayne. F Fayre weather. T A ſextile of *Saturne* & *Venus*.

20 B Willing rayne and raw cold.
F Seasonable weather for the greatest part.
T Cold and dry.

21 B Boystrous winde, & some driuing showers.
F A blacke frost in the morning, afterwardes loude and vnconstant, weather.
T Oppolition of *Iupiter* and the *Sunne*.

22 B Boystrous winde & some driuing showers.
F Calme weather.
T The *Moone* with the head of the *Dragon*.

23 B Windie and foule weather.
F Somewhat moyst.
T A pimpling winde.

24 B Wauering weather.
F Fayre.
T Moyst.
D Great store of rayne.

Thicke

B Thicke ayze and windie weather.
25 F Fayze inough foz the ſeaſon.
T Moyſt.
D Great windes and bluſtring ayze.

B Thicke ayze and windie weather.
26 F Froſtie.
T Moyſt.
D Bluſtring windes.

B Lowzing cloſe and ſomewhat windie.
30 F Snow.
T Slatter.

B Windie weather.
31 F A windy froſt in the mozning.
T Snow and ſlatter.

Not conuenient to haue Prognostications Reasons:

1 Concerning the byer.
- 1 Immoderate care, ioyned with distrust in God.
- 2 Contempt of the prouidence of God, in not reuerently regarding it.

2 Concerninge the maker
- 1 His vnability in Prognosticating, proued
  - 1 By the true end of the heauens.
  - 2 By want of good experience.
  - 3 By ignorance of perticular causes.
- 2 His manifold vntrueths.
- 3 His impieties and prophane speaches, and actions, not seeming a Christian.
- 4 His trickes of deceit.

12.

A RESOLVTI-
on to the Countrey-man,
prouyng it vnlawfull for
him to bye or vſe our yearly
Prognoſtications.

GOOD Reader, I haue thought it cõuenient (for ſome ſpeciall cauſes) in this ſhort treatiſe, to diſcloſe a part of my mynde vnto thee, concernyng the makyng of *Prognoſtications*, and if it might be, to perſwade thee, not to ſpend thy money in buying any of them. I haue long ſtudied this Art, and was neuer quyet vntill I had ſeene all the ſecretes of the ſame: but at ỹ length, it pleaſed God to lay before me, ỹ prophanenes of it, nay, I dare boldly ſay, Idolatry, although it bee couered with fayre and golden ſhewes. Wherfore, that which I will

speake with griefe, the same I would desire thee to marke with some attention. My reason shall partely concerne thee, partly ỹ *Prognosticatour* himselfe. First on thy behalfe, I reason thus.

The first Reason, immoderate care.

1 AS a man doth see the blessinges of God vpon him, so he must also labour with a carefull diligence to maintayne the state of this life. But because the affection of man is caried headlong vnto a greedy couetousnesse: this desire of ouermuch carpyng and caryng, must bee bridled with two Math, 6. 11. strong bittes. First, all our care must extende it selfe no further, then the present day: Secondly, in caryng we must not trust vnto our selues, but fixe all our confidence in the mercy and prouidence of God who blesseth all, and without whose goodnesse, nothyng can come to passe, doe what we will. As touchyng the first, we haue the direction of our Sauiour Christ: who teacheth

cheth vs to pray on this wise. Giue vs this day our dayly bread, whereby we are giuen to vnderstand, that we are onely to seeke for the present tyme, resting with this persuasiō, that he which hath blessed vs this day, wil also to morow, & the next day shew his like goodnes vnto vs. Again, in ỹ same place, our Sauiour Christ speaketh on this wise. Care not thē for the morow: for the morow shall care for it selfe: the day hath inough with his owne griefe. Math. 6. 34.

By this we learne that God will prouide for euery day all things necessary, though we do not encrease the present grief, with caring and casting in our heades how we shall liue in the tyme to come. Nowe tell me what is the cause that thou yearely doest buye a *Prognostication*, & one of those, whiche tell the straungest thynges? Is it because thou hast a delite to read the style of *Prognostications*? Or because thou wouldest learne to *Prognosticate*? Or because the pictures and Characters whiche they make, delite thy mynde? it were follie to be persuaded

of this, ſeyng the very cauſe it ſelfe is manifeſt. Thy whole deſire is to fil thy coffers, & to heape vp wealth, thou art afrayde leaſt thou ſhalt become pooze, therfoze thou greedely buyeſt thee *Prognoſtications*, and cõtinually ſearcheſt all the cozners of them, to ſee the ſtate of the yeare to come, euẽ thus in mynde reaſoning with thy ſelf. I can neuer be quiet, noz take my ſleepe, vntill ſuch time as I haue knowne the ſtate of the yeare enſuing, that I may frame my buſines accozdingly: This next yeare there will be much rayne, it will rotte cozne vpon the groũd, it wil be ſpoyled, I will keepe my cozne vntill the next yeare following: I finde that cozne wil be deare about halfe a yeare hence, I wil not ſell my cozne now, but keep it, that I may haue plenty of money foz it, and ſufficient beſide, to maintaine my houſe: the ſea and land is calme & quiet this yeare, the next yeare many ſhipwzackes & troubles in many countreys will fall, now I will fraught my ſhips that then I may be quiet. Theſe imaginations are liuely argumentes of thy

diffi-

diffidence, & despayre in the goodnesse & louing kindnes of God. If thou feare God, loue God, put thy whole trust in God, ỹ art content to referre thy whole preseruation vnto the handes of God: now, these proling and raingeing conceites of the tyme to come, argue that either thou neuer thinckest on God, or at the least perswadest thy selfe, that either he will not, or cannot helpe thee. And if thou, in thy couetous mind, pray vnto God, thou cãst not pray according to the institution of Christ, without hypocrisie, giue vs our dayly bread this day: Wherefore, seyng the hauing of Prognostications, commeth of so wicked causes, as is the greedy desire of prosperitie, & wealth, and argueth some kinde of diffidence in God: when thou readest these my wordes, examine thine own hart, if thou finde my sayings true (as certainely thou shalt) neuer hereafter desire to know the state of the yeare before hand, except it be for the seasons of the yeare, which I am perswaded, ỹ mayst know in some part, without any skill, euen by thine owne experience.

The second Reason, neglect of Gods prouidence.

2 CONcerning the contẽpt of Gods prouidence, thus much I say. The *Prognosticatour*, if hee be asked whether he confesse the prouidence of God, he will with all his hart confesse it: but by his deedes he doth deny it, for all the thinges whatsoeuer, which can happen in a whole yeare, he attributeth them to the starres, & so he publisheth his Predictions, alwayes mentionyng starres, neuer, or very seldẽrly, making any significatiõ of the power, & iustice, mercy, and euerlastyng wisedome of God. And surely, euen for the very paring of thy nailes, for the cuttyng of thy hayre, for the puttyng on of thy shoes, for taking a iourney two or three miles frõ thine house, for obtayning at Gods handes thy request, for makyng thy bargaine with thy neighbour, for all thine actions bee they neuer so small: these wise men (if thou wilt aske their aduise) will giue thee counsell from the starres. Now whẽ these their irreligious predictions shalbe had in thy bosome,

and red of thee dayly, thou being a man vnlearned & worldly giuen, neuer hearyng any mention of the speciall prouidence, & hand of God in euery thyng, but long discourses of the vertues of Planets, & signes, doest neuer thincke vpon the wonderfull and most infinite power of God, working after a speciall maner in euery matter, but art drawne straightwayes into an admiratiõ of the *Astrologer*, and a great feare of the constellations of heauen. An experience of this I found in thee, about two yeares agõ. A learned man (yet in this case far deceiued) wrote an Astrologicall discourse of the cõiunctiõ betwene Iupiter & Saturue, wherein he shewed of great alteratiõ in euery thing to fall. At this thou wast sore agast, thy mind was incõbred with settling thy goodes to set thẽ in order against that day: thy sõg for halfe a yeare was nothing els, but, the cõiunction the cõiunction: the day being come, what staryng was there and gazing into heauen, to see the meetyng of those 2. Planets: Now all this while, where was Gods prouidence? where

was that trust and reioysing in him: where was that praysing of his name for all thinges whatsoeuer should come to passe: where was that meditation of his infinite, & vnsearcheable wisdome: these thinges were neuer thought nor hard of, and if they were hard of, yet by reason of thine earthly affections, they tooke no place in thine hart. This thy dealyng is like vnto the follie of that man, who hauyng a costly clocke in his bosome, neuer extolleth or thinketh on the wit and inuention of the clocke-maker, but is continually in admiration of the spring or watch of the clocke, by whose meanes all the wheeles haue their swifter or slower, their backeward or forward motiõs, and by which the whole clocke keepeth his course. Wherefore me thincketh that in a Christian common wealth, those onely bookes should bee published for thine vse, which might beate into thine head, and make thee euery houre and momẽt to thincke on the prouidence of God: which being once settled in thy minde, the consideration of the meanes, which

God

GOD vseth, will follow it of selfe. Contrarywise, to tell thee the meanes whiche GOD doeth vse, to thunder out the aspectes and constellations of Starres, and seldome to mention of his prouidence, maketh thee to feare, and admire, and loue the means, quite forgetting the worke of God in the meanes. This fault was very rife amongest the Israelites, who came yearely vnto Astrologers and wise mē: Wherefore that whiche is spoken by *Ieremie* vnto them, is also spoken vnto thee. Heere ye the word of the Lord, that he speaketh vnto you, O house of Israell: Thus saith the Lord, learne not the way of the heathen, and bee not afrayd for the signes of heauen, though the hethen be afraid of such: In like sort, God forbiddeth his people of *England* to giue credite, or feare the cōstellations & conjunctions of starres and Planettes which haue no power of themselues, but are gouerned by hym, & their secret motions and influences are not known to man & therfore there can be no certain iudgement therof. If thou

Ierem. 10. 12

thou wilt not heare & folow this which I say, see what will ensue. Thou seest that the greatest matters which these *Diuinours* and *Prognosticaters* foretell, fall out flat otherwise then they say, to to their perpetual shame, Truely I am perswaded, that it is the iudgement of God vpon them (although they cannot see it) who maketh them, when they thinke they are moste wise, to be most fooles. For so the Lorde vsed the wise men and *Astrologers* of *Chaldea*, as he speaketh by his Prophet *Esay*. I am the Lord that made al things, that spred out the heauens alone, & stretch out the earth by my self, I destroy the tokens of soothsaiers, & make thē that coniecture fooles, and turn their wise men backward, & make their knowledge foolishnes. Doest thou then O careless and miserable man, thinke to escape the same, or greater punishment being a cause of this fault, for if none desired to know what is to come, none would busie themselues in that vanity. Wherefore, read the worde of God in the 18. of *Deut.* When thou shalt

Esay. 44. 24.

come

come (sayth the spirite of God) into the land which the Lorde thy God geueth thee, thou shalt not learne to doe after the abhominations of those nations. In the wordes following *Moses* numbreth 9. abhominations. Deut. 18. 9.

As
1 To make his child go throgh (the fire.
2 To vse witchcraft.
3 To regard tims, this is thy falt
4 To mark the flying of foules.
5 To be a sorcerer.
6 To be a charmer.
7 To counsell with spirites.
8 To be a soothsayer.
9 To aske counsell at the dead.

All these horrible abhominations being rehearsed, marke what followeth. For al that do such things are an abhomination vnto the Lord, & because of their abhominations, the Lorde thy God doth cast thē out before thee: now seing most of these abhominations, & especially the 3. is vsed of vs, why should we not fear ꝑ like iudgments vpon vs, vnlesse we Deut. 18. 9.

we will repent, and that with speede.

1 The reasons which concerne the *Prognosticatour*, and maye auayle to the perswading of thee, not to buy any moze of their vnpzofitable bookes, as these which follow, first their vnhability in *Prognosticating*: secondly, their manifest vntruthes: thirdly, their impieties: fourthly, their tricks of deceit. What? can they not fozetel that which is to come? can they not make coniectures of that whiche is like to ensue? No surely. And I will vse argumentes to confirme it vnto thee.

The first reason, of the vse and end of the Heauens.

The true vse of the heauens consisteth in many pointes. 1. To de-
Psal. 19. 2. clare the glozy of God. The Heauens (saith *Dauid*) declare the glori of god & the firmament sheweth the worke of his hands. It is an Alphabet written in gteat letters, in which is described the maiestie of God, and that by these foure speciall poyntes: First, the maiestie

maiestie of the worke it selfe. 2. the infinite multitude of Starres. 3. by the wonderfull varietie of Starres. 4. by the greatnesse of the Starres.

Secondly, it maketh sinners and wicked menne inexcusable before the iudgement seate of God. For the inuisible things of him (saith *Paule*) that is, his eternall power, and Godhead are seen by the creation of the world, being considered in his workes, to the intent that they should be without excuse. 2 Rom. 1. 20.

Thirdly, they serue to the appointing of times, as day, night, moneth, yeare, which are both measured and described by the course of the sonne, and moone, and other Starres. And so the feast of the Israelites, and the computation of the yeare in our Church, dependeth thereupon, and without them there would be great confusion both in the common wealth and Church. 3 Gen. 1. 14.

Fourthly, they serue to be signes, that is, to foretell things to come. And they are signes either of extraordinary thinges, or thinges which be ordinary. Whē they are signes of extraordinary 4

thinges,

thinges, then there is, and appeareth in them some extraordinary worke of God: as appeareth in these examples which follow. At the suffering of Christ, not
Mat. 27. onely the vayle of the temple rent, and the dead rose foorth of their graues, but also the sunne was wholly eclipsed, the Moone being in ỹ full. At whiche sight, *Dyonisius Areopagita*, a good *Astronomer* spake these words: either the frame of this world is destroied, or the God of nature suffereth. The Prophet *Ezechiel* being commaunded of God to prophecie the destruction of *Egypt*, he first putteth downe extraordi-
Ezec. 32. 7. 8. nary signes: And when I wil put thee out, I wil couer the heauen, and make the starres therof darke: I will couer the sun with a cloud, and the Moone shall not giue her light. All the lights of heauen wil I make darke for thee, and bring darkenesse vpon the land, (saith the Lord.) Before the second cõming of our sauiour Christ, there shall be signes in the sunne, and moone, and in the starres. Lastly, the extraordinary going backe of the sunne signified the lengthning

lengthning of the life of king *Ezekias*. Secondly the ſtarres or ſignes of generall things, which happen ordinarily euery yeare in nature among vs.

As of
- 1 approching and declining of
  - 1. The ſpring.
  - 2. Sommer.
  - 3 Harueſt.
  - 4. VVinter.
- 2 Ordinary weather in theſe quarters.
- 3 Ebbing and flowing of the ſea.
- 4 Seaſons of
  - 5 Plowing.
  - 6 Sowing.
  - 7 Setting.
  - 8 Planting.
  - 9 Cutting.
  - 10 Felling.
  - 11 Reaping.

I ſay generall, becauſe the perticuler eſtate and affayres of menne can in no wiſe be fore ſignified by the ſtars. I ſaye ordinary, becauſe the thinges which fall out ſeldome, and are beſides the common courſe of nature, as plentie of all things, famyne, plague, war, euerſions of kingdomes, &c. Doe not depende vppon the Starres. For the confirming

confirming of this, I haue three reasons: first, in the 1. of *Genesis*, God saith
Gen. 1. 14. 15 that he made the lights to be signes, and yet, the same God in the 47. of *E-*
Esay. 47. 13. 14. *say* sayth, he will destroy the signes of them which diuine: flatly forbidding vs to vse Starres, as meanes to iudge of any thing to come, sauing onelie of those, of which they are expresely made signes of God in the creation: al which are put downe before. Secondly, this is manifest by the order of the creati-
Gen. 1. 12. 14 on: the third day God created vpon the earth hearbs & trees, & the earth brought forth fruites and was fertile: the fourth day God commaunded lights to be made in the firmament of heauen, to seperate the dai and the night, and to be for signes & for seasons, and dayes, and monethes, and then it was so, and then God sawe it was good. Out of which I gather that it cannot be a signe causing sampne, or plenty and fertilnes, because fertilitie went before the creation of the host of heauen. Also of wars, and plagues, and the particular estates of men, they

can

can bee no ſignes, becauſe man was not yet created, and yet euen then they were ſignes. Some will ſaie they were no ſignes of thoſe matters in the creation, but nowe they may be, and are: No, for the woorkes which God created, he now preſerueth, neither increaſing, nor diminiſhing anie thinge in them. *Philo, Iudeus* in his booke *de opificio mundi* ſayth, hee was perſwaded that God foreſeeing the mindes of men, geuen to ſearch ſtrange matters to come, did in this order create the heauens; to confute and dyſprooue theyr imaginations. Thirdly the Heauens and ſtarres were made for the vſe of manne, and man is their ende, ſo that it is abſurde to imagine they haue anye force in the affayres of man. Nowe then, *Prognoſticatours* if they will foreſhewe of ſtraunge thinges to come: they muſt vndoe the woorke of their Creator, and giue vnto it newe vſes, otherwiſe they ſhal not bee able to *prognoſticate* as they yearelie doe.

The second reason, the prouidence of God.

The prouidence of God is his decree by which he appointeth how euerie thing shall come to passe. The continuall execution of this decree is ordinarily by meanes, but often without meanes. The meanes which God vseth are either generall or speciall. Generall are these by which hee gouerneth all the whole worlde, and euerie perticuler thinge, whiche concerneth this life: vnto this kinde are referred spirituall creatures, called Angelles, by whome the philosophers saie the heauens are gouerned, and wee see that whole kingdomes, Prouinces, and Cities haue been kept and defended by them, as also consumed and destroied. Againe the starres and heauenly bodies are vsed of GOD to gouerne and order things here below as it is in the 19. *Psalme*. Nothing is hid from the heate of the sunne. And by the prophet *Hosea*, the Lord speaketh thus I will heare the heauens, the

Psal. 19.

heauens

heauens shall heare the earthe, the earth shal heare the corne, the corne shall heare Israell. But this instrument is ouelle a generall instrument, and hath his work in ordinary matters of nature. Beside these meanes, there be maule other by whiche God ruleth the world. In the beginning hee sette man ouer the whole worlde, that hee might haue rule ouer fishes, foules, beasts and al things else. He appointed husbandes to gouerne their wiues, he set the first born before their brethren, as *Cayne* before *Abell*. Princesse and Tirauntes ouer Cities, Kingdomes, common wealthes, and therfore by reason of their dignitie calleth thē Gods. There be also gouernours of families ouer their families, fathers ouer their children, maisters ouer their seruants. Yet GOD hath a more neare care in preseruing and gouerning his chosen, as appeareth in the 43. of *Esaye*. Thus saith the Lorde God that created thee, O *Iacob*: and hee that fourmed thee, O *Israell*: feare not, for I haue redeemed thee, I haue

Zach 11

Actes 9.

Esay. 43.

called thee by thy name, thou art mine: when thou passest through the waters, I wil be with thee, & through the floudes, that they doe not ouerflowe thee. When thou walkest thorough the verye fire, thou shalt not be burnt, neyther shall the flame kindle vpon thee, for I am the Lorde thy God, the holy one of Israell thy sauiour. This is also manifest by that Sympathie which is in the Lord, when hys Children are afflicted as appeareth by the 11. of *Zacharie*.

Zach. 11 Hee which toucheth you, toucheth the apple of myne eye. And in the

Actes.9. 9. of the Actes *Saule, Saule*, why persecutest thou mee, that is, my electe. Wherefore there bee also speciall meanes by whiche bee more carefullie gouerneth the elect. As bee Aungelles, whome *Paule* to the *Hebrewes* calleth *ministring spirites*: it is certayne they defend euery one of the elect perticularly. Hither to may be referred the preaching of the word of god, the ministring of the sacraments. Besides this, God vseth the diuels, and wicked men

and

and tirannts to exercise the faith of his elect and to confirm them in patience: whereby they are called the seruauntes of the Lord, axes, hammers, sawes, and swordes in the hand of God: as *Pharao* and *Nabuchadnezzar*, and *Senacheribi*. Moreouer as the meanes by which hee worketh vpon ỹ wicked are also many,

As
1 Angels good and euil. *Ex.* 14.
2 Frends and familiars. *Iere.* 13. 14. *Amos.* 7. 1.
3 Wilde beasts. *Ierem* 8. 17.
4 Heauen aboue. *Deut.* 11. 17.
5 Diseases, plague. *Exod.* 15. 16.
6 Famyne. *Hos.* 9. 3.
7 Fire. *Hos.* 8. 14.
8 Fury. *Hos.* 7. 9.
9 Hardnes of hart. *Rom.* 1. 28.
10 Captiuitie. *Ierem.* 15. 2.

All these meanes Gods prouidence vseth, first that he might shew his goodnesse towards vs: secondly, ỹ hee might be known to be the Lord ouer al, thirdly, that we might be thankeful, because he not onely himself gouerneth vs, but also maketh his creatures to serue our

causes. Marie this must be noted (as I said before) that in all these secondarie causes, beside their naturall worke, which God hathe giuen them, there is also the speciall worke of God, his speciall hand showed. God worketh not by second causes as Magistrates gouerne their common wealths by their inferiour officers. For they so gouerne by them, that they doe nothing or very little themselues; and peraduenture neuer know what is done. God gouerneth not the world so, but in euery perticuler worke, he hath his perticuler stroke. That the thunder burneth, mooueth, hurteth, it is the generall prouidence of God: but that it burneth, or hurteth this or that manne, on this or that part, in this or that manner, it is the special prouidence of ỹ same God. The Lord hath sworne his special prouidence in one excellent example. If the hatchet, (sayth God) fall forth of the hand of him whiche loppeth the tree, and kill a man in the way, I the Lord haue killed him. God also gouerneth the world immediately, and

hys prouydence worketh without meanes, and manie thinges he bringeth to passe agaynst all meanes, which is manifest by that of *Matthew*. Man liueth not by bread onely, but by euerie worde which proceedeth out of the mouth of God. For example without meanes. The spirite of God did mone vpon the waters, and couer them in the creation immediatly. The first garment which was made, was of leather, and God alone without meanes made it. *Noe* in the Arke was preserued by God alone an whole yeare against the force of the waters, without meanes did he keepe the shoes and garmentes of the *Israelites* whole fortie yeares. He alone iustifieth, sanctifieth, and conuerteth a sinner, against the course of nature he made ỹ sea to diuide it self, the sun to go backward, the fire not to burne the 3. children, the Lyons not to deuour *Daniel*. The causes of this, are these. 1 That we may knowe when God worketh by causes, he doth by no necessitie, but freely. 2. that wee might know when God vseth meanes,

that then he is not idle, but woꝛketh al in all. 3. That if meanes want, naye if meanes bee agaynſt vs, yet we ſhould not diſpayꝛe of GOD'S pꝛouidence. Now to come to oure *Prognoſticatours*, and *Moone prophettes*, hꝛw ſhall they be able to knowe what will come to paſſe hereafter: foꝛ firſt, the heauens being onely one particuler inſtrument of Gods pꝛouidence, amongſt manie, they cannot certainly and truely ſaye, this thing oꝛ that thinge pꝛoceedeth from the heauens: ſecondly they cannot determine whether GOD in extraoꝛdinarie matters, as Plague, Famyne, Barrenneſſe, Diſtempered weather, Earthquakes, Warres, &c. Doth woꝛke immediatelye, oꝛ wyth meanes: If with meanes, they cannot determine, whether the Heauens, oꝛ Aungelles, oꝛ menne, oꝛ anye other thinges bee the meanes of hys pꝛouidence. Thirdly, if they were able to knowe what the Heauen woꝛketh naturallye, yet they were neuer the better, foꝛ GOD beſide the power of the heauens: hath in all thinges his perticuler

particular workyng prouidence, alteryng, and framyng, and bendyng as waxe his instruments to his good will. Truely by this consideration, a Christian man will be drought to leaue of to seeke what euent the workes of God shall haue before they come to passe. If a man shall come into a Joyners shoppe can hee by knowing the vse of all his tooles, tell what thinges he hath made in his shoppe? No. What is the cause of that? he vseth not onely his tooles in his worke, but thereunto adioyneth his owne hand, by which he handleth and tourneth the toole to his own pleasure, and so maketh diuers kinde of workes with the same instrumentes. The same may bee sayd of our *Prognosticatours*, whiche I would to God they would somewhat consider.

The third Reason, the want of experience.

If our *Prognosticators* haue any means to foretell thinges to come, they haue those meanes either without experiẽce,

or with experience: If they haue them without experience, then must thou accompt all which they do to be foolish dreames & deceite. For all kinde of humaine learning whiche is profitable, & hath vse in the life of man, is taken frō often obseruations, and experience. If it be sayd that they haue their directions in *Prognosticating* from experience, and that of all tymes, I will conuince them thus. True experience of the causes of thinges is an often obseruing of the effectes of the same causes, with this grounde that they can proceede from no other thyng. The Phisician sayth *Rhubarbe* doth purge choler. Well: how knoweth he this? hee hath often tryed this, and that in olde men, young men, childzen: and hath found, that in the bodies of all men, the cause of purgyng this humor, could be ascribed to nothyng els. Wherefore hee may peremptorily conclude, *Rhubarbe* purgeth choler. Our *Prognosticatours*, in the heauens, can haue no such experience. For they can not obserue often the same position of starres in the

heauen. The order and cause of the fixed starres and Planets, whiche we fynde in the heauens this day, the next day will be chaunged, and neuer the like agayne. They will say, in deede although the same position of the whole heauen neuer happen, yet the same coniunctions of notable starres, the same visages and settynges, and the same constellations of the chiefest stars are marked often. I say agayn, that when these Eclipses and great coniunctions happen, the rest of the starres beyng otherwise affected then they were before, & hauyng new positions, may either encrease and diminish their effectes, or els hinder them, and quite take them away. As we see when the *Sunne* casting his beames into a chamber, the light of candels, and torches, and fires we make it shine dayyne, yet these beyng absent, it will shine bright. Agayne, they are not able to saye that constellations, whiche they haue marked, are causes of those effectes whiche follow, as warres, diseases, distempered wether, earthquakes,

famine

famine, &c. For in those thinges which happē together, the one is not the cause of the other. When *Nero* played vpon his harpe, *Rome* was on fire: yet *Neroes* playing on the harpe was no cause of the burning of *Rome*. Also these effects may haue others causes in the heauen, then those which they marke, and they may come immediately frō God, they may come onely from the will of man. Wherfore seyng that they cannot assure themselues that those Eclipses, & coniunctions are the workes of such effectes vpon earth, & they cannot haue often obseruations of the course of heauen, their rules of Predictions are feyned and supposed, & not built vpon true experience. Let a man whiche knoweth not one hearbe, take all kindes of hearbes, and put them into a great vessell, yet so, that there be more of some hearbes, and lesse of other some: let him beate them all together, & make a compound vertue of all their vertues: Can he now tell the nature and operation of euery particular hearbe? Can he deuide and seuer by any helpe the vertue of one

hearbe

hearbe frō another? No in deede. The same thing may be sayd of the starres of heauen: all their lightes, and all their influences (as they terme it) are in the lower bodies: more plainly, euery earthly body hath in it all the secret powers, & worckyng of euery particular starre: so that they make (as it were) a compounde operation rising of all, or of the most of their vertues ioyned together: for the *Astrologers* hold, that although the light may be hindred by the thickenes of the body, yet the heauenly influence pearceth through all. Therefore they are not able to seuer, and learne the nature of these starres, except they cā stoppe the influence of what starres they list, and bring them into what cōpasse they will. Yet thus much I will graunt them, that they may haue a litle knowledge of the vertue of the *Sunne*, and *Moone*, and some other starres: as we see those hearbes in the former cōposition, whose vertues be the chiefest, though not fully, yet somewhat doe represent their nature, and shew themselues aboue the rest. But what is this

to the purpose? If I confesse the operations of the *Sunne* & *Moone*. If I shall graunt that *Saturne* is in nature cold & dry, *Iupiter* warme & moyste, *Mars* hot & dry, *Venus* cold and moiste, *Mercurie* in nature mixt, the notable fixed starres in the *Zodiacke* to bee of the nature of Planets, and to haue manifest operations, as the rising of the dogg to make heate & tempestuous seas, the rising of *Arcturus* to make rayne and showers, *Pleiades* to be of the nature of *Mars* & the *Moone* &c. what will all this suffice to make a *Prognostication*? foreseyng all starres haue their owne powers, & peraduenture also the least starres which we make no accompt of, haue great effectes amongest vs (as one graine of muske in the Apothecaries shoppe maketh a greater smel then all other powders bee they neuer so many) nothyng will the knowledge of the operation of some Starres preuaile, the rest beyng not knowne and neuer regarded. They will say they haue some experience but yet vnperfite. I haue showed how they haue no true experience at all:

and their vnperfite experience maketh them perfite lyers.

The fourth Reason, the ignoraunce of causes.

A Man whiche will iudge rightly of any matter by the causes, must not onely consider the common causes, but hee must also with them conferre the particular causes of all thinges which happen amongest vs, so he shall iudge aright. In heauen the starres be common causes of all thinges amongest vs, because they shew their vertue on euery matter, one way or other. The same things haue their peculiar efficientes, and matters, and formes, by whiche, & not by the heauens, they are made that, whatsoeuer they are. These proper causes because their natures be vnknowen vnto vs, I cannot see how the *Prognosticatour* is able to foretell any thyng to come, in good and conuenient maner, laying aside all deceiuyng and forgeing of vntruthes. To make this more playne, I wil vse this similitude.

Suppose

Suppose an henne to sit vppon many egges, some of her owne, some of diuers other foules: she imparteth her heate equally vnto them: at the length she hatcheth, and some of her chickens are cockes, some hennes, some crowes, some patriches, some doues, some black, some white, some like and liue, some dye, some are killed of the kite, some are rosted. No man, I thincke, will professe so much skill, as to say that he by the considering of the henne and her heate, which is a common cause of the chickens, and all that befalleth them, is able to tell, why of this egge came a partriche, of that a crowe, why this egge had no chicken, why that had a dead chicken, &c. except hee doe therewith all adioyne the consideration of the particular effectts. The heauen is as it were an henne fostring vnder her winges all earthly thinges, imparting his vertue and heate vnto all. Can our *Prognosticatour:* by the erectyng of figures, by consideryng the disposition of euery Planet in their houses, and the significations of euery thyng, iudge,

why

why this man is wealthy that man a begger, why this noble man dyeth this yeare, none the next yeare, why it is nought to trauell this way, good to trauaile that waye, why these diseases abounde, and not other, why corne shalbe deare this quarter, not the next, why this weeke is fayre and temperate, that weeke, that moneth vnseasonable and tempestuous. Truely it is a thing flatte impossible. They must hereunto adioyne the particular nature of the countrey, the particular causes both in mens myndes and bodies, as, education, place, honestie, byrth, bloud, sickneſſe, healthy, strength, weakneſſe, meate, drincke, libertie of mynde, learnyng, &c. and all other speciall circumstaunces: whiche they neuer doe as we may see in their *Prognostications*: and if they woulde doe it, yet they could not. Wherefore I muſte needes saye this, that their follie is greate in publishyng, their *Prognostications*: and thou also greatly to bee blamed whiche by thy greedie desire giueſt them great occasion to

be so vnprofitably occupied.

To shew more briefly & plainly of their vnabilitie in *Prognosticating*, although

Hos. 2. I graūt the stars haue great force, yet I say they cannot iudge of thinges to come. And there be 6. impedimentes.

The first impedimēt is imbecillitie of wit, for as mans eye from the earth beholding the heauens & the starres perceiueth them not in their iust quātitie, but as very small lightes: for in deede the *Sunne* is an hundred & threescore & fiue times bigger thē the earth, *Saturne* 90. times, *Iupiter* 95. *Mars* one and an halfe the *Moone* is the 39. part of the earth: the biggest fixed starres containe ỹ earth 107. times, the starres of the secōd magnitude 90, the third 70. times, the fourth magnitude 54. times, ỹ fift magnitude 35. times, the first magnitude 18. times. So the weakenes of mans vnderstanding is not able to conceiue and learne the thinges whiche the heauens do bring to passe on earth.

The 2. impediment, ỹ infinite nūber of starres which no doubt all haue great power, although we do not fynde it. For the

the *Prognosticator* onely marketh 1028 starres, of these he taketh onely heede vnto a very fewe. Which is as though a man should iudge the power of an army by the powers of one or two souldiours and Captaines, not by the power of the whole company.

The 3. impediment is the infinite varieties of the vertues of starrs, & the parts of heauē, which *Astrologers* graūt to be: yet they do not know thē. As touching ꝑ nature of the fired starrs, they know nothing but by the colour, which is red, leady, white, pale &c. resembling some Planet. And because they know not ꝑ vertue of all starrs & euery part of heauē, they are not able to iudge any thing but to their owne shame, no more then the Phisitian is able to know the nature of the cōpounde medicine without the knowing of euery simple.

The 4 impedimēt, the manifold and dayly chaunge of the motions positiōs, and configurations of the starrs: for if a man could tel both the number and nature of starres, yet the varietie of positions breedeth trouble & hindreth right

iudgement: because by this meanes the powers of starrs are increased, diminished, & chaũged. And these rules which serued for auncient tymes to foretell things, will not serue vs, because all the fixed starrs haue chaunged their places, and the rest are dayly chaunged.

The 5. impedimẽt, the infinite varietie of inferior things, which do hinder, peruert, chaũge, receiue, or not receiue ẏ vertue & predictions of starrs, as ẏ nature of the soile, the dispositiõ naturall of ayre, orders, & cõstitutions of the cõmon wealth, occasions, education, institution, kindes of meate and drinke &c.

The 6. impediment, the will of man, which freely in cõmon matters chuseth this, & refuseth that. There are many thinges which are caused without any worke of starres, onely by the will of man, & study, as we may see in *Socrates*, *Demosthenes*, and other &c.

Thus much shall suffice to shew that they cannot *Prognosticate* of things ensuyng: now follow their manifold vntruthes, and most false rules. In disclosing them I will keepe the same order

ver they vse in their *Almanackes*.

In the first or second leafe of their bookes thou shalt finde a picture of mãs body with the 12. signes rounde about it, they call it the *Anatomie* of mans body, shewing how the 12. signes haue gouernemẽt of the same, for the *Moone* or any other significatour of any thing being in the signe, they say, that it is daũgerous to bore, to seare that part or to let bloud in it, whiche is subiect to the dominion of that signe. All these are nothyng but vayne Fables, as I will manifestly proue.

1. Whereas they call it an *Anatomy*, me thincketh, it is a butcherly *Anatomy*: nay that of the butchers is far better, for they ioyne head & appurtenaũce together: these men being sparing giue *Aries* the head, *Leo* and *Cancer* the hart & longes. As for the liuer. I knowe not which signe hath it, peraduẽture in old time men had no liuers. At the *Anatomye* of a carrian crowes deale frendly, for euery one hath somewhat: but in the diuision of mans body, signes play foule playe, for *Capricorne* hath got nothyng but

but a paire of knees. It is like that the signes scramblyng for their portions *Capricorne* beyng slowe got nothyng, hereupon compassion being had, there was a gathering made, and *Sagittarius* gaue the lower part of the thighe, *Aquarius* the higher part of the legge whiche both together make the knee. But to deliuer thee out of all doubt, marke these reasons whiche follow. 1. The signes cannot haue any such dominion ouer mans body: I make it manifest thus. There is no corporall heauen in deede aboue the firmament, yet because the firmament or 8 Sphere hath many motions, to giue reasons of those motions, the *Astronomers* haue feyned two heauens aboue the firmament, the Christaline heauen, and the first moueable or 10. Sphere, which they deuide into twelue partes. whiche partes they call signes. Now, I praye you tell me, is it possible to conceiue that an imagined part of any imagined heauen voyde of all starres, shall either haue in it selfe, or giue vnto other Starres power to

gouerne

gouerne the parts of mans body: Moze reasonable was that man, who beyng asked what was the cause of the sandes in *Sandwiche* hauen, he aunswered the buildyng vppe of *Tenterton* Steeple Secondly the gouernement of the signes in the body is not taken from experience in nature, but feyned long ago by some drowsie pate, and now because it hath a cloake of antiquitie, it is allowed. Moze naturall was this kinde of waye, that hote signes should gouerne hote partes, colo signes cold partes, earthy signes earthy partes. So *Aries* should gouerne the hart and the vitall bloud, not the head, & the rest of the signes those partes whiche are of their nature and disposition. Thirdly great experience of many men dayly confuteth this rule. Foz many learned Phisitians, & expert Chirurgians haue by infinite exãples found, that if a man be let bloud in the signe, oz lanched, oz bored, oz seared, no harme ensueth, nay they haue giuen testimony that the patients haue found euen then great comfoz. Wherefoze let not these thynges

The twelue Signes feyned.

trouble thy mynde any more, but let them be nombred euen amongest vaine and vnprofitable fables.

2. Next after followeth Elections of dayes and houres, necessary for all matters as followeth.

Speciall dayes to

- *Prepare humors.*
- *Let bloud.*
- *Purge with* — Vomite. / Electuaries. / Potions. / Pilles.
- *Cut hayre.*
- *Comforte the vertue* — Attractiue. / Digestiue. / Retentiue. / Expulsiue.
- *Bathe.*
- *Put children to schoole*
- *Trauell.*
- *Marrye.*
- *Hunte, Hauke, Fishe.*
- *Plante.*
- *Geld Cattell.*
- *Laye foundations.*

Here, I pray thee, marke their naughtie dealinges how they abuse thy ignorance, to make themselues skilfull and to doe more then they can doe. For, if the iudgementes of the best *Astrologers* may be taken, certainly most

of

of these elections cannot be prescribed to thee, vnlesse they knowe beforehand the figure of thy Natiuitie. For all Election, which concerne thy person, must be moderated (to speake as plainly as their toyes will suffer mee) by the direction of the roote of thy Natiuitie, and by the monthly and diurnall Progressions of thy present Reuolution. If anie of these pretende some euill, the perticuler Election may bee a meanes to increase, and to bring it to passe. For example, suppose, thou being a man toward marriage, in the *Almanacke* thou findest a good daye noted by the *Prognosticatour* to marry in: thou takest thy opportunitie: after a while, thou art wearie of thy life: the first daye of thy marryage was the last daye of thy ioye. What is the cause of this? All the Planettes which were significers of thy marriage in thy natiuitie, were then euilly affected, and peraduenture also, at the first thou wast borne, they receaued some disgrace. So then thou maiest laye

all

all blame, partly vpon thy selfe for beleeuing and partlie vpon the *Prognosticator*, who deceiued thee. But to come vnto particulers, the elections of daies to purge the bodie with anie kinde of purgation, and to comfort the same, are most ridiculous. Why do they not also prescribe houres of eating meat? Why do they not appoint the kinds of meats and drinks, which wee must eate & vse daily? If thou see that God doth dayly blesse the enterprises of those Phisitians, which neuer regarde those elections in ministring to their patients: neuer esteeme of them, let them goe as lyes to the Diuell from whence they came. Concerning the electiõs of days to sowe, to sett, to plant, to lop, they are also foolish: the generall obseruation of the season of the yeare, in whiche these things are to be done is sufficient. And *S. Augustine* in his book *de ciuitate Dei* laugheth at the folly of them, whiche choose perticuler daies to do their husbandrie, as though some certain positiõs of starres had some speciall influence to the thinges which are sowne then. His

reason

reason is, because manie grains of corn beeing cast into the grounde together, springing vp together, and riping al at one time: yet some of them are blasted, some are eaten of birds, some are trodē down vnder foot, some stand and are neuer touched. The rest of the elections, and especially that of laying foundations is most absurde. They saye that if an house, a citie, a town haue his foundation when the starres be well affected, the inhabitauntes shall haue prosperous and quiet liuing: if when the starres be euill disposed, then trouble & disquietnes. They haue no experience of this, but ỳ onely which is most false, for they knowe not the foundations of cities and towns, neither the positions of the stars, when they were built. Let *Rome* and *Venice* be examples, because these are most alledged of *Astrologers*, the time in whiche they were built is vncertaine, and the *Planets* are falsly sette in the figure of the foundation of *Rome* because *Mercurye* is contrarie to the sunne, a thinge flatte impossible. Agayne the folly of this

is

is thus manifest, that an house, or Citie, or common wealth may remayne the people being gone, as it is in the time of plague, and banishment, and conquestes of Princes: And the inhabitantes also may be safe and remain, the building quite ransumed, and beaten downe, as we may see in *Carthage*, the people and common wealth remained, the Cittie quite defaced. That al elections are vnlawfull, Saint Augustine writing vnto *Ianuarius*, prooueth it forth of the 4. to the *Galathians* by these wordes: ye obserue months and times and yeares (Therfore saith he) let vs not obserue dayes, & yeres, and monethes, and times, least wee heare this of the Apostles. I am afraid least I haue taken labour in vayne with you: for he rebuketh them which say, I will not goe, because the Moone is thus or thus mooued, or I will take my iourney that I may haue good successe, because there is such a position of Starres: I will not doe my businesse this moneth, because suche a Starre gouerneth this moneth: or I will doe

my

my buſineſſe this moneth becauſe ſuch a ſtarre ruleth. How then ſhall a man dee, not to breake the worde of God? Art thou a man that deſireſt to leade a chriſtian life? Then take the example of *Paule*, as a patterne to gouerne all the actions of thy life: without ceaſſing (ſaith he) I make mention of you in my praiers: beſeeching that by ſome meanes, one time or other I might haue proſperous iourney by the will of God to come vnto you. So thou if thou haſt anye buſineſſe in hand, any iourney to take, any thing to buy or ſell, or anie other matter: neuer regard the conſtellations of Heauen, committe thy ſelfe to the onely prouidence of God, in whome thou haſt thy life, and motion, and beyng, who directeth all thy ſteppes: pray vnto him priuately with thy ſelfe to bleſſe thee and all thy actions, that they may tende to his glory, thy welfare: thou ſhalt finde that all thy enterpriſes wil haue better ſucceſſe, then if the whole hoaſt of heauen, and all the *Prognoſticatours* of england had promiſed neuer ſo much proſperitie. Rom. 1. 10.

speritie. Now let vs shew their absurd folly in *prognosticating* of the state of the yeare: of which their *predictions* are either generall for the whole yeare, or speciall for euery day. In their general *predictions* are considered either the grounds of them, or the matters which they foretell. Their grounds are especially two. 1. The figure of the reuolution of the yeare, erected when the sun entreth into the first minute of *Aries*. 2. The figure celestiall for the time of the Eclipse of the sunne and moone: for vpon these twaine, say they, dependeth the whole state of the yeare. In their celestiall figures they consider the erecting of them, and the finding of the Lord of the figure. The erecting of the figure, containeth very many absurdities.

1 They follow that way, which *Regiomontanus* did inuent, neuer as yet prooued by anie experience, and flatly differing from those waies whiche of ancient *Astrologers* wer vsed: and were inuented by *Gazulus* and *Campanus*. May oftentimes it maketh the *Planet*

or

or fixed ſtarre to ſignifie a flat contrary thing to that which theſe two other do.

2 The caſting of the heauens into twelue partes, ſignifieng twelue diuiſtinct kind of matters is ridiculous, becauſe it being imagined, and voyde of ſtarres, can haue no force. Yet (ſome will ſay) other ſtarres beeing in thoſe places may haue and ſignifie ſuche or ſuch effectes. I anſwere that if ſtarres of diuers natures comming to ſuch an houſe always ſignifieng ſome one kind of thing, then the houſe muſt of neceſſitie giue ſome force vnto the *Planet*: and ſo it ſhall haue not onely an augmenting, but alſo an effectually working power, which *Aſtrologers* deny, and no reaſon can proue.

3 They make the twelfth and eleuenth houſes being higher aboue the horizon then the firſt, to bee of leſſe force then it: and the fourth houſe to bee of greater power then any aboue the Horizon not Cardinall: and the ende of the ninthe to be more in power then the begynning of the eleuenth houſe: all which are againſt reaſon,

son, because a Planet the more perpendicular his beames are, the more is hys force. They answere, although the force of the light be greater, yet the secret influence is lesse, and the first house hath more forcible influence thē the twelfth or eleuenth. If the influence be secret how can they knowe it? againe they can by no good experience showe that those houses haue more influence then the rest: this influence maketh against them. I say they cannot *prognosticate* because thei know not one starres vertue. For whereas they saye, that the sunne, and moone and planets haue most force. I answere that it is by reason of their light, not their influence, which is small, and there is farre greater in the smallest fixed Starres. So that the fixed Starres although they haue no light, or very small light perceiued, yet they haue most influēce. And so these men must needes dreame because they iudge by wrong causes. Well, their figure beeing framed and distinguished with faire characters, then goe they on to find the Lord of the figure,

figure, that is, that *Planet* which hath most dignities in the figure.

The dignities of the Planets, are founde out by these meanes especially.

1 Houses of *Planets*.
2 Exaltation.
3 Triplicitie.
4 Termes.
5 Starres.
6 Howses.
7 Freenesse from Combustion.
8 Directions.
9 Velocity of course.
10 Sazimi.
11 Some aspects of other *Planettes*.

These toyes be so foolish that a reasonable man would be not vouchsafe to refute them: yet a worde or twaine. If the houses of the *Planettes* shall be battered and puld downe, all the rest of their worship and dignitie will lye in the dust. *Aries* and *Scorpius* are appointed the houses of *Mars*, *Taurus*, and *Libra* the houses of *Venus*, *Gemini*, and *Virgo*, the houses of *Mercury*: *Cancer* the house of the *Moone*, *Leo* the house

of the *Sunne*, *Sagittarius* and *Pisces* the houses of *Iupiter*, *Aquarius*, and *Capricornus* the houses of *Saturne*. What reason doe they giue of this? *Leo* and *Cancer*, say they, are the houses of the *Sunne* and *Moone*, because they resemble the nature of these *Planets*; and because they come most neare our heads: such reason they giue of the rest. What feeble grounds are these? As in the North parte of the worlde *Cancer* and *Leo* resemble the nature of the *Sunne*: so in the South part, in the contrarie climats, *Capricornus*, and *Aquarius* doe resemble their natures. Also in euery countrey some diuers signes be either verticall or els come neare the topp of the countrey, and so all signes shall be the houses of the *Sunne* and *Moone*. Now then, the sunne being displaced, I cannot finde how the rest of the *Planets* can keep their hold. To go further the exaltations of *Planets* in likemaner are verie dreames. They suppose *Exaltations* be those degrees in whiche the *Planets* were in the beginning of the worlde. But why shuld those places

giue

giue more force then any other: And if they could giue more force, yet they haue falsly assigned them. For the *Sunne* was not in *Aries*, when it was created of GOD, but was placed in *Libra*, which I proue by this reason. GOD created man and beast in perfect age, giuing vnto them all kindes of fruites beeing then ripe, so that in the beginning was the tyme of the yeare, which wee call Harueste. Now, because God neuer afterward chaunged the seasons, and wee finde that in the time of ripenesse the *Sunne* is alwaies in *Libra*, wee must needes also saie that his place in the creation was in *Libra*. In the 23. of *Exodus* God commaundeth that the feast of tabernacles should bee celebrated in the ende of the yeare when the *Israelites* had gathered their fruites out of the fieldes. Wherefore it must needes be that Harueste was in the beginning of the yeare (the beginning and ending beeing both togither) and so by computing backwardes we shal find that the *Sunne* was in *Libra* in the

beginning of the woꝛlde. To this agreeth *Ioſephus de antiqnit. Lib.* 1. *cap.* 3. *Rabbi Eleazer* vpon *Geneſ.* and *Rabbi, Abraham, Abem, Eſra* vppon the 7. of *Daniel.*

The reſt of the dignities of the *planets* conſiſt of pꝛinciples moꝛe weake then water. Firſt what is moꝛe vnreaſonable to a reaſonable man then this, that ſwift motion ſhoulde giue vnto a *Planet* two dignities, and ſlow motion two debilities: it ſeemeth to be plaine contrary. Foꝛ a ſwift courſe hindereth the foꝛce of the *Planet*, a ſlowe courſe helpeth the ſame: and the ſtations of anie *Planett* make an effectuall and ſenſible operation. A cole of fire in a mans hand if it be ſhaken about very much, it heateth verie little, if it be ſhaken moꝛe ſlowly, it heateth moꝛe: but if it lie ſtill, it burneth violently. Beſide this, alſo experience confirmeth my aſſertion. In the yeare of our Loꝛde 1513. the Sunne enteryng into *Piſces* was almoſt in trine aſpect with *Saturne* ſtationarie, a little while after, there was a great froſt and ſnowe conti-

continuing many dayes: and when *Saturne* began agayne to be direct, the weather was indifferent warme. In the yeare 1518. In Aprill *Iupiter* almost *in secunda statione* beholding *Saturne in statione prima* caused a great heate considering the time of the yere. In the yeare 1520. *Saturne* (as I sayde before) beeing stationarie made suche a colde, that spoyled the Grapes and made Wine deare. Uppon these examples and manie other I may conclude, that the worke and influence of of *Planettes*, is moste felte when they are stationarie: because their vertue is fixed (as it were) in one place by reason of the slowe motion,

Combustion is in like sorte a feyned thing, What reason can *Astrologers* geue, why it should geue vnto a starre fiue debilities: They talke howe that experience teacheth them, that *Planettes* beeing vnder the beames of the Sunne, doe loose a great, nay (some say) all their force. It is a manifest vntruthe. For, *Mercurie* beeing of the nature of that *Planett* with which hee

is conioyned, if he goe from coniunction with Saturne vnto the Sunne, hee getteth no debilities thereby, but rather losing the feeble and vnfortunate Nature of *Saturne*, receiueth a more strong and fortunate nature of the Sunne. If any manne say against me that *Mercurie* combust hathe no force, he deceiueth himselfe. For if he be not hindered, hee naturallye will cause windes, beeing combuste he not onely engendreth windes, but causeth tempestuous windes and foule weather. In *Aries*, *Taurus*, *Cancer*, hee maketh tempestes, in *Virgo* and *Scorpius*, raging Seas, in *Sagittarius*, *Capricornus*, *Aquarius* and *Pisces* rayne and snow. Againe when many dayes together there hath bene faire weather, the Sunne if it come to be in coniunction or any other aspect with Saturne maketh very foule weather, and therefore the aspectes of the sunne and *Iupiter* are called *apertiones portarum pro pluuia*. This could not com to passe if *Saturne* had his force diminished by the beams of the sunne. A *Planet* also being in *Ca-*

zimi

zimi, that is, being within 16. minutes of the suns middle hath thereby 5. dignities, which cannot well be, if that cōbustion giue 5. debilities. For the *Planet* is in the middle of his combustion, and the sunne casteth his beames and force verie vehemently vpon it. These suns shew how absurde a dreame combustion is: yet if it were a good & sound principle of *Astrologie*, and gaue vnto euery *Planet* 5. debilities, yet it could not be proued, that libertie from combustion shuld giue fiue dignities, being onely a meere absence and priuation of the other. *Magnes* at the presence of the *Adamant*, is hindred from drawing Iron: yet if the *Adamant* be away, the attractiue vertue of the *magnes* is not increased. Here I might with ease confute ỹ triplicities of *Planets*, directions, aspects, applications, preuentions, refrenations, with many such like, but my intent at this time is onely to shew thee some vntruthes of oure *Prognosticatours*.

Thus muche of the grounds of their *predictions*, now followe the mat-

ters of which they *Prognosticate*, and they are very manie: nay, there is no matter almost, of which they will not giue their verdite: but how they do this I will briefly make it manifest vnto thee, that their lyes & their vnchristian dealing may bee more loathed of thee.

1 They foretell of Comets, Earthquakes, Famynes, and plagues &c. but they do it as the blind man which casteth hys staffe hee knoweth not where. No man as yet euer knewe the true causes of these. As for Cometes and blazing starres they do not rise of the influence of any starres, neither are they anye earthly thinges, but are in heauen, mosse commonly far aboue the Moon, as by Geometrical & Astronomical demonstrations may be be proued: how this cõmeth to passe the Lord only knoweth. And surely they do thee great iniurie, that when as, no doubt, God doth lighten them, and send the rest extraordinarily, as threatnyng tokens of his sore displeasure, yet they will rocke thee a sleepe in the cradle of securitie by telling that such tokens came from the

the ordinary course of the heauens.
2. They foretell all thinges whiche happen in ciuill affaires amongst men, as are these which follow.

As
- Loue and hatred of kinsfolke.
- Mariages.
- Encrease of farmes and liuings.
- Iniuries and quarells.
- Rayſing of rentes.
- Exactyng of ſubſidies by officers.
- False rumors.
- Impriſonmentes.
- Hard intreating of Eccleſiaſticall perſons.
- Buying, ſelling, vnderminyng.
- The ſtudying of ſciences.
- Frendes fall out for trifles.
- Solemne progreſſes.
- Fauour of noble men.
- Men ſhall fall, body, and goodes into the Princes handes.
- Marchandiſe vnprofitable. &c.

These and ſuch like proceede onely from the will of man: the conſtellations

tions of ſtarres are neither ſignes nor cauſes of them. Some will ſay, *Non imponere neceſſitatem, ſed inclinare Stellas*, that is. That ſtarres doe not conſtraine, but onely incline the myndes of men: a moſt wicked ſaying, although moſt commonly ſpoken of, and defended. For ỹ inclinyng of the wil of man is onely the worke of God, as the holy Scriptures doe teache vs. The hart
Prou. 1.6.9. of man (ſayth *Salomon*) purpoſeth his wayes, but the Lorde directeth hys
Ier.10.23. ſteps. O Lord (ſayth *Ieremy* the Prophet) that the waye of man, is not in himſelf, neither is it in man to walke and direct his ſteppes. Hee ſpeaketh this, becauſe that *Nebuchadnezzar* purpoſed to haue made warre agaynſt the *Moabites* and *Ammonites*, but hearyng of *Zedekias* rebellion, hee turned his power to goe agaynſte *Ieruſalem*, therefore the Prophet ſayth, that whereas hee had otherwiſe purpoſed, yet this was the Lordes inclination and direction. Agayne in the Pro-
Prou.21.1. uerbes, we read this: That the hart of the kyng is in the handes of the

Lord,

Lord, as the Riuers of water he directeth it whether he will. It will be sayd, that although God properly and immediately inclineth the will of man: yet also some small inclination must be giuen vnto the Starres, and that immediately. For

Say some.
- Constellations worke vpō the Elementes by the foure first qualities.
- Elementes worke vpon, and alter the compound bodies and humors.
- Compounde bodies by their qualities change the senses.
- The senses beyng altered, the vnderstandyng is altered.
- The vnderstanding lastly altereth and inclineth the wil of man.
- Therefore Constellations incline the will.

This reason is not much vnlike that whiche the dronken man maketh, seruing as well for the defence of his vice,

as

as the former for approuing of truth in diuination.

He which drinketh well, sleepeth well.
He which sleepeth well thinketh no harme:
He which thinketh no harme, is a good man:
Therfore he whiche drinketh well, is a good man.

The deceites and vntruthes whiche be in their reasons, are very many.

1. The starres worke vpon mens bodies, yet so ỹ the nature of the Country and soyle, the meates and drinkes haue most commonly greater force. Why are the bodies of Gentlemen of England and poore labouring mẽ of diuers dispositions? are they not both in one countrey? do not the starres shew their force in them alike? yes truely, but the kinde of life and diet preuaileth. In the same region, why are they, which dwel vpon hills, of other temperatures then they, which dwell vpon playne & champion grounde? why? doe not the same influences of Starres make them of like natures? is it not because the nature of the soyle preuayleth? So then,

when

when as there be many cauſes effectuall, and differing in altering mens bodies, to builde an argument vpon one cauſe is moſt vnreaſonable.

2. The ſtarres worke vpon the Elementes earth, water, ayre, by making heate, cold, moiſture, drines. The elementes, how worke they on mens bodies? They will alſo ſay by making heate, cold, moyſture, dryeneſſe: which is moſt vntrue: for the whotter and dryer the Elementes be, the colder and moyſter by nature are mens bodies. Accordyng to that ſaying of *Empedocles*: Nature placed a whote body in a cold countrey, and a cold body in a whote countrey.

3. The *Philoſophers* ſay that all cauſes are either *per ſe* or *per accidens*. Now the heauens being cauſes of the alteration of the ſenſes *per accidens*, they muſt not bee cauſes of the inclination of the will, either *per ſe* or *per accidens*, but *per accidentis accidens*, whiche is moſt ridiculous.

4. This long chayne by whiche they lincke the will of man to the ſtarres, if

it shalbe applyed vnto particulars it must needes breake: for the actions of the will is buying, selling, trauailyng, lying, heaping vp wealth, murdering, spreading of false rumours, offering of discourtesies, hatyng of kinsfolkes, and such like, whiche our heauengazers foretell, haue no cohere̅te with the first qualities, heate, cold, moisture, drynesse: neither can they any waye proceede from them, and therfore the starres cannot be causes of them, for they worke onely by these qualities.

5. This reason is nothyng to their purpose: for because they graunt that a man may freely resiste the inclination of the starres & he may hinder that, vnto which the stars bend his will, how dare they presume to say this or that will come to passe. The heathen men gaue vp the̅selues to their own lustes & vanities and followed euery lycle and vayne inclination: & of them, in this order, did auncient *Astrologers* among them diuine that this or that time, such actions, such vices, such enterprises, such affaires should be am̄g them. In

like maner our *English* wisemē, speake of vs as though we were beastes, not reasonable men, as thogh we neuer had heard the blessed Gospell of God, neuer tasted of the grace of God, neuer learned what is good and what is bad, neuer laboured to subdue our lustes & affections, alwayes turned to and fro with the blast of any influence, working very slenderly in vs.

Thus muche of Ciuill affaires. They make mentiō also yearely of the diseases whiche shall reigne: but the way whirh they follow, is taken forth of the barren and vncertaine rules of of the old *Astrologers*, who do so ascribe vnto euery Planet certaine diseases, that if neede shall require, they may referre the same disease vnto many significatours as in the plague, the putrefaction of humors is attributed vnto *Iupiter*, the sharpe feuer vnto *Mars*, the madnesse whiche followeth vnto *Mercurie*, the whole plague vnto *Mars*. In the plurecie the inflammation of the bloud betwene the skinne called *Pluritis*, and the ribbs is attributed

vnto

vnto *Iupiter*, the suppuration of the bloud vnto *Saturne*, and the whole pluresie vnto *Iupiter*. In the Iaundes the inflamation and corruption of humors, vnto *Iupiter*, the yelow humor in the gaule, vnto *Mars*, the obstruction of the partes vnto *Saturne*, the whole Iaunds beyng white vnto *Mars*, blacke, vnto *Saturne*. And so in euery disease, they vse this inconstancie and ambiguitie in *Prognosticating*. It is a rule among the *Astrologers* that if the Planets significrs of diseases be well affected, then there shalbe no diseases but health: if they be euilly affected then diseases follow. Our *Prognosticatours* neuer marke this rule, but howsoeuer the Planets bee affected, they straightwayes pronounce that such diseases shall reigne. For exãple the last winter quarter, it was said by one of them, that ỹ diseases which should afflict mens bodies were rewmes, coughes, cold laskes, swelling of the face & throte, fallyng of the Collnel sore eyes, deafenesse, the stone, goute, dropsie, greenesicknes, madnes, quarterne feuers. &c. And all the Planets

nets significrs of diseases in that quarter were indifferēt well affected: wherfore thou hast not one cause to feare their threatninges, but rather to be sorie for their continuall deceites, wishing them myndes that they may one day see their owne follie.

Concernyng the tyme when the constellations take their effectes, our *Prognosticators* say that some take their effectes, the same yeare, some not the same yeare but long after, as great coniunctions and Eclipses. For they say if the *Moone* be eclipsed one houre, she worketh her effect a moneth after, if two houres, two monethes after: and the *Sunne* for euery houre it is Eclipsed taketh his effect an whole yeare after. Truely this rule whiche they follow, must needes be agaynst all reason. For why should not all coniunctions and oppositiōs of the *Sunne* and *Moone* differre their effectes as well as those coniunctions and oppositions in which the *Sunne* and *Moone* is Eclipsed: if they showe forth their power immediately after, why should not these also

do the same: Moreouer the Epignosticall *Astrologers* who haue conferred the course of the heauens, with histories shew very manifestly, that Eclipses do not deferre the tyme of working their spite vpon the earth.

In the yeare of our Lord. 1419. the *Sunne* was Eclipsed in *Aries*, and presently after shewed all his force. There was a great sedition in *Prage* that yeare: In *Paris* an vproze betwene them of the Citie and the Vniuersitie, and two thousand Scholers were slayne. Then also *Wenzeslaus* king of *Bohemia* being in a great palsie dyed. In the yeare. 1524. There was a coniunction of *Saturne* and *Iupiter* in *Scorpius* & also a great Eclipse of the *Sunne* in June, whiche tooke their effectes the same yeare: *Charles* king of *Fraunce* driuen forth of his countrey: warre betweene *Danes* and the men of *Slesswicke*. There was a great plague in *Germanye*, Ciuill dissention amongest the Princes of the Empire and them which tooke the part of *Iohn Husse*. 1452. An Eclipse of the *Sunne*

in

in *Sagittarius*, his effectes began presently, and lasted a great while: Euen then *Constantinople* was taken by the *Turke*. The *Hungarians* and *Bohemians* besieged *Fredericke* the Emperour. 1473. the 27. of Aprill: the *Sunne* was Eclipsed in *Taurus*, *Mars* beyng in *Aries*, and *Iupiter* in *Sagittarius*. The same yeare in sommer was such heate and drynesse of weather that woodes euen withered, and one might wade ouer deepe riuers. In the yeares of our Lord. 1476. 1460. 1469. 1486. 1502. 1518. And many yeares after there were both great coniunctions & straunge Eclipses which tooke their effectes presently, not one, or two, or three yeares after (as our heauengazers beare thee in hand). All these examples whiche I bring agaynst them, I haue not fayned, but taken forth of those bookes which they haue in greatest estimation, and could, if neede should serue, bring an hundred more, all to shew their lyes, when as they cõmonly
say thus, there shalbe an Eclipse this
yeare, mary I will not here determine

„ his effectes, but reserue them to be de-
„ clared in my *Prognostication* one peare
„ or two yeares hence, when it will
„ take place.

To know where the effectes of the starres shall take place, they haue appointed vnto euery signe certaine countreys, as ouer *Europe* they haue set the fiery *Triplicitie*, ouer the Orientall and North partes of the *Asia* the ayrie *Triplicitie*, the waterie *Triplicitie* ouer *Aphrica*, ouer ỹ South partes of the *Asia* the earthie *Triplicitie*: & so euery peculiar signe hath his dominion ouer some partes of those. Now therefore, when a coniunction or Eclipse is in any of these signes the Cities and countreys subiect vnto them feele the force of that constellation especially. This is a most manifest vntruth and may bee confuted by many reasons. 1. The nature of the signes is not the same now as it was in tymes past, and by the confession of the best learned haue other effectes, now, then they had in the dayes of kyng *Ptolomie*: yet we see the nature of Countreys and people

to

to remayne the ſame ſtill, as may bee ſeene by readyng *Tacitus*, *Plinie*, *Caſar*, *Strabo*. 2. *America* whiche is halfe the worlde, hath no ſignes appointed ouer it: why? it was founde out of late. True it is, but this is an argument that ỳ rules of *Aſtrologie*, are abſurde, and were the bare inuentions and imaginations of idle braynes. For, there is no doubt, but that *America* his partes and Ilandes as *Breſilea*, *Peru*, *Pari*, *Terra Florida*, *Iaua Maior*, *Iaua Minor*, *Puloana*, *Pauilonga*, *Subath: Maſſana*, *Mattan*, *Iquacana*, *Cozumella*, *Iamaica &c.* Haue felt the force of thoſe Conſtellations, whiche they attribute to ſome partes of the olde worlde. Becauſe theſe Countreys bee about the middle *Zone*, and haue both Planetes and ſignes full ouer them, and therfore if the ſtarres threaten any ſtraunge thynge to come, they muſt eſpecially feele it. 3. Experience the cauſe of all actes is agaynſt them, as is manifeſt in theſe examples. 47. yeares before the Natiuitie of our Sauiour Chriſt there was a coniunction

of the higher Planets in *Scorpius*. And then was ciuill warre betwene *Cæsar* and *Pompey*: And the chaunge of the Empire was in *Europe*. But according vnto the institution of *Astrologers* all these troubles should haue bene in *Aphrike*, because *Scorpius* hath his dominion there. In the yeare of our Lord. 34. there was a great coniunction of Planets in *Leo*, and then (sayth one very prophanely) was the Gospell preached through the worlde. But if hee make this coniunction to be a signe of the preachyng of the Gospell, then it should more haue bene preached in the partes of *Europe* then *Asia*, which is not true. In the yeares of our Lord. 331. and 1127. There were great cõiunctions in *Virgo*, and yet the Countreys subiect to this signe felt no harme, but *Italy* was troubled with the *Popes* superstitions, and *Arrius* his heresie was hyshed. There was a meetyng of Planetes in *Sagittarius*. 73. yeares after *Christ*, when as *Otho*, *Galba*, *Vitellius*, and *Vespasian* troubled the *Romaine* Empire, yet there

there was no where more grecuous warres then in *Paleſtine*, and no greater ſlaughter then of the *Iewes*, who are ſubiect vnto *Scorpius* and not vnto *Sagittarius*. In the yeare. 1464. a conunction of higher Planets was in *Piſces*, vnder whoſe dominion, although *Europe* be not placed, yet it moſt felt the ſmart by troubles and ciuill warres. So 1576. and 1577. Two Eclipſes of the *Sunne*, the one in *Leo*, the other in *Capricorne* tooke their effectes in *Germanie*: when as *Leo* and *Capricorne* doe not rule that Countrey. It is vayne to ſhewe the abſurditie of this rule by moe examples, theſe ſhalbe ſufficient.

This ſhall ſuffice to haue ſpoken of their generall *Predictions*, now follow their ſpeciall determinations of the ſtate and temperature of the weather, wherein I will ſet forth firſt of all a moſt manifeſt and abſurde contradiction, whiche moſt of them make & that is this. They vſe (as I haue ſayd) to ſet downe their iudgementes of the whole quarter, that it ſhould be either moyſt,

hote, cold, or drye: afterward iudging particularly they disproue by particular dayes that whithe they sayd before. In the yeare of our Lord. 1581. one sayd that in ỹ Autumne quarter should be a great drought, yet I perusing his particular iudgements vpon the dayes of the quarter, I finde it should haue plẽtie of rayne. In the yeare last past, an other sayd, the sommer should be so hote & drye that euen Welles & riuers should be dryed vp, and fishes be scarce, and Cattell drye for want of water: yea the same partie in his particular iudgement of the weather, maketh 20. dayes of the same quarter, at the least rayne and milling, and 30. other either temperate or very cold.

In one worde, the iudgementes whiche are set downe, of the weather, they are more tolerable then the rest: yet as long as the world endureth, no man shalbe able to *Prognosticate* truely what weather shalbe in euery day of the yeare. The causes of this I haue set downe before, and neede not now to repeate. Wherefore they might

leaue

leaue of anie longer to busie themselues in this kind. And it shalbe sufficient for thee leading a christian lyfe to know the generall and ordinarie estate of the partes and seasons of the yeare.

The third reason impieties.

Besides all this the impious speeches and vngodly practises, whiche these men vse, might moue a christian man to loath their *predictions*. First, yeerely some of them doe foretel whether men shall study and imbrace, or forget and neglecte true Religion. What a filthie and diuelish thinge is this, not to bee suffered in a common wealth where the Gospell of Christ is preached. Euery man naturally is the childe of wrathe, the vnprofitable seruant, dead in all kinde of sinne, hys vnderstanding it is enmitie agaynst God, his affections are rebellious against his will: none doth good, no not one: not one hath anie facultie to receaue or keep true religion: we are as

sawes

sawes in the hands of God, as the prophet *Esay* speaketh: howe then become wee religious? by the onely worke of God. No man can come to me (saith Christ) except the father draw him. And as God draweth vs first vnto true religion, so he also maketh vs continue in the professing of the same, as *S. Paul* saith, hee whiche hath begon a good worke in you, wil finish the same &c. By what meanes doth God do this? by the outward preaching of the law and the Gospell, and by the inwarde working of his holy spirite: other meanes the scripture neuer mentioneth. On the contrary part, if anie manne refuse the grace of God, and wil not imbrace the true Religion, it proceedeth from the hardnesse of his owne heart, and wilfull rebellion. Seeing therefore the rebellion of man commeth from his owne will, and the imbracing of true godlinesse from God alone: Why dare they presume without great impietie to adioyne ỹ constellatiõs as adiuuãts either vnto man or God in this diuine worke. Again these *predictions* are verie perillous,

Ioh.6.44.

2.Cor.4.34.

perillous, for if a manne be wickedly giuen, they hinder him from the acknowledging of his sinne, because they make him lay part of his faultes vppon the starres, when as all indeede come from his owne soule. And if a man be a penitent sinner and feele the grace of God: yet being weake in faith and cõscience, they make him not to put hys whole trust in God, and to loue hym with all his soule, with all his strength but allure him in som part to attribute that vnto the stars whiche is the onely worke of God and not of any creature.

2 They vse to foretell what vices shall raigne, as in these examples.

As
- There shall be much vnlawfull and secret whoredome.
- Great robbing by hyewayes sides.
- VVanton and young women shall sit in their Ladies lappes, by reason of theyr GODDESSES well placing.
- Many shall vse deceite and cousening.

By these and such like, lewd & dissolute people, take occasions & ar stirred vp to liue prophanely, & to folow those vices vnto which, ỹ lusts of their nature carry them.

The

The fourth reaſon tricks of deceite.

A Jugler which taketh vpon hym to doe ſtraunge things muſt vſe manie ſleightes, leaſt if the ſtander by ſhall ſee his trickes of ligiердemayne he be deſcried, and all his foꝛmer cunning turne to his ſhame. Our *Prognoſtica-tours* vnderſtanding this, haue thought it conuenient to vſe in their kind ſome trickes of deceiuing Juglers, I can cal them by no better name, foꝛ ſo they are in deede. Firſt publiſhing their pꝛedictions in thy behalfe, they vſe ſuch abſurde, vnknowne, and inſolent woꝛdes, as (I thinke) neuer the lyke were red oꝛ hard amongeſt vs in England. As are theſe which follow.

1 A Prognoſtication Aſtrologically calculated for the pole aretícke for ſuch a cittie whoſe longitude and latitude is thus.

2 Quartill reuolution.

3 Rectified for the motions and aſpectes

aſpectes of the meridian and eleuation.

4 Capricorne in qualitie colde and drie, melancholie, in taſte bitter, nocturnall fœminine, meridionall, of the earthly trigon.

5 Mercurialiſtes, Iouialiſtes, Martialiſtes. Hiemal Solſtice Æſtiual, Verual, Autumual.

6 Pars torturæ coupled with the Dragons tayle.

7 Taurus a ſigne of the earthy trigoniſme naturallie, colde in the ſigne horoſcop: and virgo of the ſame ſtamp the ſigne ot the preuention præceeding.

8 A ſigne of the ſame triangularity Iupiter Lorde of this reuolution reſident with Venus in domicilio deorſum ab Angulo cadente.

9 Planets retrograde.

10 Cardiualor a ſuccedent poſition.

11 Lunarie defect.
In his dodecatimorian.

12 Names of ſtraunge authors. Proclus, Alchindus, Meſſahala, Zael, Albohazen Haly, Albumacer, Albubater,

bubater, Guido, Bonetus, Hiſpaleuſis, Firmius, Abrahã, Auenezra, Triſmegiſtus, with many other wõdrous Doctors hauing a great deale of ſmale learnyng, and beeing farre borne as in *Caldea, Perſia, Arabia, Iury.*

1 Thou wilt ſaye what meanes all this? here is great learning no doubt, it paſſeth my capacitie: who woulde not haue an *Almanacke*, if it wer foꝛ nothing but foꝛ this, to ſee and heare howe pꝛofounde oure *Pꝛognoſticatours* are? Thou farre deceiueſt thy ſelf: foꝛ they perceiuing well that their deceits and lies may bee ſoone eſpied, haue inuented ſtraunge tearmes to colour them, and to caſt a miſte beſoꝛe thine eyes that thou mayſt not ſee their naughtie dealing. Foꝛ any manne the moꝛe true and honeſt he thinketh his matter, the moꝛe deſirous is he to ſpeake plainly to the vnderſtanding of all.

2 It was a point of the knauerie of the Diuell, otherwiſe called *Apollo*, as the Heathen men aſked his counſel,

ſell, to aunſwere doubtfully, becauſe when as hee was ignorant of the euent, yet woulde not, but ſeeme to know, as in this aunſwere.

I tell thee *Pyrrhus* the Romaynes may conquere.

It is vnderſtood two wayes: either that *Æacides* might vanquiſh the Romaynes, or the Romaynes *Æacides*. Our *Prognoſticatours* haue choſen a verie good patterne to follow, their dealing with thee is the like: when they doubt and cannot tell what to *Prognoſticate*, then they vſe two wayes of foretelling, eyther to ſpeak that which is tru euery way, or that which is true euerie yeare. For the firſt, amongeſt many examples, I will put one or two that thou mayſt ſee their dealing in true, not forged examples.

1 The coniunction of *Mars* and *Saturne* threaten warres, but *Iupiter* will mitigate the ſame: as a man ſhould ſay, the *Prognoſticatour* telleth true, except he tell a lye.

2 1585. We shall haue a very dry winter, if peraduenture any flouds and store of raine doe fall, they shal proceede of former causes.

3 This sommer quarter is like to be for the greatest part drie & whote, yet it is like neither to be to hote, nor to colde, but indifferent.

4 Neither faire, nor foule, both together.

5 Faire and calme, but a little misling.

6 Cloudes portending rayne and snowe.

Examples of those *predictions*, which may agree to euerie yeare are common with them, as these.

1 This yeare Artificers must take heede of too muche streining their backes.

2 Take heede of ventering in slipperie places boldly in building.

3 Old men shall dye.

4 Death of Sheepe and other cattell this yeare shal be.

5 Sundry diseases are like to raygne amongest manye whiche will sweepe

sweepe away many.

6 False rumors, imprisonmentes, tortures.

7 Brethren and sisters shall loue one another.

8 Sundry men & women shalbe troubled with paynes in their eyes.

9 Much strife amongest men and women.

10 Small loue amongest kinsfolkes.

11 Much vnlawfull lust, this yeare and secret fornication.

12 Some Ecclesiasticall person shalbe in trouble, and some noble man shall dye, this is euer at one place, or other.

13 Many shipwrackes, & other stirres on the seas.

14 Many shall addict themselues to the study of *Negromancie*.

Agayne beside these wayes there is also a third, and that is this. They fearing lest their *Prognostications* should not bee regarded because of their lyes, and that they might winne men vnto the vsing of them, haue adioyned *A-*

ſtronomicall matters of the riſing and ſettyng of ſtarres, of the aſpectes and motions of Planetes, whiche are no profit to thee. Here alſo they haue annexed Tables of all the Faires in the land, and of the chief high wayes, which beyng of ſome price with thee, make that whiche is naught of it ſelfe, to be of ſome accompt.

A CONCLVSION.

THus much (good Reader) I hope ſhalbe ſufficient to perſwade thee of the Vanitie of PROGNOSTICATIONS: if not, I beſeech thee accept of my ſimple endeuour, ſeruing in ſom part vnto thy profite. For if thou be a chriſtian man thou oughteſt only to be contēted with knowing the times and ordinarie ſeaſons of the yeare: not regarding nor ſearching any ſecret and ſpeciall PREDICTIONS, for whiche the

the Lorde neuer gaue anie man warrant, but in plain words hath forbidden thē. Nay they which be ingrafted into IESVS CHRIST indeed, are ſo far from ſearching what ſhall be-fall hereafter, that they lead a life which is a continuall meditatiō of preſent death. The which the LORD for IESVS CHRISTES ſake, graunt vnto vs, that wee may in ſome meaſure behold our own vanities.

Trinuno Deo ſit omnis honos, omnis gloria.

TITLE Poupe great

AUTHOR P, W.

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